Tape No. 34-52-1-00

ORAL HISTORY INTERVIEW

with

Helen Lind (HL)

Honolulu, O'ahu

November 16, 2000

BY: Holly Yamada (HY)

HY: This is an interview with Helen Lind; we're at her home in Kāhala. It's November 15, 2000 and the interviewer is Holly Yamada.

Okay, first let's just start with, when's your birth [year] and where were you born?

HL: I was born in Honolulu, 1914.

HY: Okay, maybe you can tell me a little bit about your parents' background. You can start with either one.

HL: Well, my father [Duke Yonge] was *haole*; he came from California. He was born there. His father was from England so he was—his mother was the only American grandparent I had, American born. My mother [Heleualani Ewa Cathcart Yonge] was half Hawaiian. Her mother, a pure Hawaiian, was from the Hāna Kaupō area of Maui and her father was from North Ireland.

HY: Do you know what it is that brought your father to Hawai'i?

HL: Yes, he worked for a shoe company in San Francisco, and the Manufacturers' Shoe [Company], which was a very large business here, was looking for a buyer. They wrote to this shoe company in San Francisco asking if they had somebody who would come here to serve as their buyer. And my father was in his early thirties, he was unmarried and he decided to come. So he came.

HY: Would you happen to know the name of the shoe company?

HL: Manufacture---Oh you mean where he came from? Wait.

HY: It's all right.

HL: It's something boot company (Chick's Bootery, San Francisco).

HY: And did your mother grow up in Hāna then?

HL: No, my mother grew up in Honolulu. My mother, her parents were going to San Francisco, she was about three years old and she had a sister about one, and her parents were going to San Francisco so they left the two children with the sisters at Saint Andrew's Priory. And my grandfather never took them out, even after they came back [from San Francisco], so my mother spent her whole life before marriage at Saint Andrew's Priory.

HY: Maybe you can tell me a little bit about your grandparents as well. I don't know if you've had much interaction with them when you were a child or not, but what you can remember.

HL: What exactly?

HY: Either side you can talk about, your paternal or maternal grandparents.

HL: Well my father's father was from a very old, old family in Plymouth, England and his father was a doctor and was studying medicine in Germany. [He] was already married, and he was studying medicine in Koblenz. And that's where my grandfather was born, but he was not German. So he lived there until about the age of six or seven, maybe. Then they went back to Plymouth and he was educated, I guess in what would be equivalent to our high school, in France. I don't know where in France, but he spoke both German and French fluently. He went to Australia to visit his cousins about 1863, or thereabouts, and he was on his way home. He didn't like it in Australia, and this was the time of the industrial revolution, and he was looking for something else to do, some other profession or occupation. He didn't like it in Australia, so he was on his way home and he came across—sailed in a ship—across the Pacific. And in San Francisco his brother had come from England, and was living in California. And so he went there and while he was there, about the first couple of years he met a young girl, an American girl. She was only sixteen and her mother wouldn't let her get married. He waited two years and married her, and she was American about oh, four or five generations back. Her ancestors were in Virginia before the American Revolution. They all participated in some way building America. They moved down into North and South Carolina, and to Tennessee. This was when everybody was migrating someplace, to new land. And her parents were married in Missouri and then they came in a wagon train across the plains to California (in 1857 when she was only three months old).

When I was a young child a Mrs. [Alice] Carter, who was the principal of Waipahu School used to tell stories to the children about how she came in a covered wagon across the plains and all kinds of stuff. When I went home and was bragging to my father about it and he said, "Well, so did my mother." (Laughs) So that was about all.

My maternal grandfather was from North Ireland. His father was a merchant in Banbridge, (Country Down). Why he came here I don't know, I mean it seems sort of strange.

HY: This is the Cathcart [side]?

HL: Yes, his name was Robert William Cathcart and he, I think he was the nephew of a man named Galbrith here and that was why he came, but I'm really not sure. Then he---my maternal grandmother, as I said, was from the Hāna, Kaupō area all through there. Her maternal grandmother was a *kahuna lapa'au* in Ke'anae. That's all I know about her.

It's easy to trace American or *haole*, let's say *haole*, genealogies because of the records, they're public records, but it's very difficult to trace Hawaiian because it was all oral.

HY: Did you have much interaction with your grandparents when you were growing up?

HL: All of them died before I was born. I didn't know any of them.

HY: Now tell me where you grew up.

HL: Well, my father left the shoe company, wanted to be outdoors and he was a small, sickly man, not a big robust person. So he took a job with O'ahu Railway and Land Company and he was a station agent for the company for a number of years. First at Pu'uloa and that's where I—I think my earliest memory is, of Pu'uloa. The station was in the middle of nowhere surrounded by cane fields. One road led to Pearl Harbor, and the other one led to Watertown and the horses and buggies came and tied up outside before trains arrived in case there was a passenger who wanted a taxi ride (chuckles). And I guess I stayed there until I was about maybe three years old or something. Just a vague, vague, memory. And then we went to Waipahu and he was a station agent at Waipahu.

HY: Maybe you can describe the home that you lived in when you were in Waipahu.

HL: Well, at the station—we lived there until I was about maybe eight years old. And a few years ago—or was it in 1970, the [19]60s? [Waipahu Railway Depot was demolished in 1968.] Do you remember the Waipahu Depot was demolished at night? There were people who wanted to keep it as a historic building. (Chuckles) Well, we lived upstairs and the downstairs was the office and sitting room and everything for the railway. There was a warehouse in the back and some water tanks in the place where they left engines on the side track sometimes, but we lived upstairs (in the main building).

HY: What was the upstairs like?

HL: I don't really remember very much except that in the winters, December and January, usually around Christmas there were great big storms. And we sat at the window and looked out and watched the road coming down, the stream overflowed, and there were dogs and cows and things floating down. But I don't remember much about anything else there.

HY: Were there other dwellings around there?

HL: Across the street was a Japanese store and then there was another place where I have this vague memory of seeing men lying down. It was a dark room, a small room, and dark and I learned later that it was an opium den. Men went to smoke opium, and there were like benches in two layers and they were lying down there smoking opium. That was on one side (of the railroad station), and then on the other, the *makai* side, there were a number of stores. And oh, there was a rice mill. That whole area was rice. Everywhere you looked there was rice. And every once in a while was a rice mill, so there was a rice mill across the railroad tracks from the station. My sister and I spent a lot of time with the girls in the rice mill.

HY: Is that where you played sometimes?

HL: Yes.

HY: Maybe you can talk about what kind of things you did for play.

HL: Well, I'm not really sure except that almost every weekend we went to—we walked, my father, my sister and I. I must have been about five years old and we walked to Honouliuli, which is beyond. It was far. And we went out on a little sort of a jetty and my father gave his Australian bush call to the island. There was an island there. We called it Radway, I don't know (its real name).

HY: You called it what?

HL: Radway.

HY: Radway.

HL: Because it belonged to a Mr. Radway. Mr. Radway, if he was home, would raise his flag, so then we would swim across. It always amazes me how far it is. I mean here I was just a little kid. I can't remember learning how to swim it was so early. And that was one of the things we did. (At the Rice Mill by the station, we played on a haystack.) My sister fell off—there was a ladder that was up, a wooden ladder that was up against a rice haystack where the men (carrying) big bundles (of dried rice plants) on their shoulders (took them) up the ladder and the (stock) got higher and higher. We would play up and down there, and my sister fell down and broke her arm once. So that's the only thing I remember, I don't remember anything else there. But, we went to school at the [Saint Andrew's] Priory and since my parents worked for the railroad, we rode (free) to school. In those days, there was no high school in the country. I'm not absolutely certain but I think the only public high school on this island was McKinley [High School] and so anybody in the country who wanted to go to high school had to come to town. So there was a special train in the morning. It was the school train and one going home in the afternoon. We picked up people all the way along, most of them older (teenagers). Very few real young ones our age. We came into town and then we got on a trolley and went up to Saint Andrew's Priory.

HY: Now, you said your sister, who is older than you—then where in the birth order? You also have a brother.

HL: Well, he wasn't born until 1921.

HY: So you're the middle child.

HL: Yes, yes. So then my father left the railway and he built a home up a little *mauka*. He used to go hiking all over and he found what were the—it was a whole area called the Kalākaua homesteads. It was started by King Kalākaua, same idea as—much earlier than the Hawaiian Homes [Commission Act of 1920]. This was about (1880s). I'm not sure when, there were about only seven or eight of them, homesteads. My father found one was vacant and since my mother was half Hawaiian she qualified. And he also found—see Hawaiians didn't have this concept of the value of land, money and land. My father coming from someplace where this was very important, he had to, and he went to the land (office) and found out that he could buy the land. All the others were leasing a dollar a year for ninety-nine years and they felt that was good enough. He tried to influence the

others to buy and none of them bought, so he bought four acres that was that one vacant [homestead] and he built a house and that's where we moved to.

HY: So you say this was about when you were eight, nine, years old?

HL: About that.

HY: And where did your—you said he left the railroad then. Where did he go from there?

HL: I'm not sure. I don't think he, while he was building the house, I don't think he was doing any work. I'm not sure about that. He got a job with the telephone company and it was out in Hale'iwa, so a part of the buying of this homestead was that you had to live on it. So my mother stayed there with my sister and brother, and I went to Hale'iwa with my father. I guess it was a couple of years.

HY: So, you were at the property that he bought, you lived there until you were say in high school?

HL: In the University [of Hawai'i].

HY: University.

HL: So, then when I was in high school (my sister and) I went to Kamehameha [Schools] and we were boarders.

HY: Oh, that's right, yes.

HL: Then, the first year at the university we drove back and forth and it was a great strain. After that we stayed with some friends (who) fixed up their servants quarters, and my sister and I rented it.

HY: This is in Mānoa then.

HL: Yes, in Mānoa.

HY: Well, I'm going to ask you can you describe the house that your dad built on this property, the four acres?

HL: Well, you know in those days there weren't very many contractors. So if you wanted something, you and your friends built your own house. It was just an ordinary country house.

HY: Was it one level?

HL: Oh, yeah. Just ordinary, nothing fancy about it.

HY: And what about the property itself, what kind of plants and stuff like that were on the property?

HL: I guess the home area he kept for—I think it was about maybe a half acre and the rest of it 'Ewa Plantation used, had a cane crop. He was a sharecropper and that was what—the money that came from the harvest of the cane is what put us through the university. I'm

not exactly sure how much the tuition was then, but it was only like maybe a hundred dollars or something. And we paid also, I'm quite sure we paid, to go to Kamehameha.

HY: Well, who were some of the other people that lived in that area? Were there other families that you folks knew?

HL: Well, the nearest family was quite some distance away. There was old Charlie Herring who was the biggest drunk this side of the Rocky Mountains and he was a very interesting man because as a young man—you know King Kalākaua had sent two people to Europe. Was it Italy or some place to learn different trades? And he was a watchmaker. He was one of those who had been sent and when I knew him he was an old man, all white-haired man, and I think his wife had died a lot earlier because he had a daughter, a grown daughter, ("Baby Dear,") who lived there. And on his property there was a Japanese family. Let's see, Yamada. They had a son. His name was Richard and he went to the university the same time we did and he—what did he do? I've forgotten, but he was running the golf thing at the Kapi'olani Park, you know where they go and practice hitting golf ball.

HY: The driving range.

HL: And I think he was a baseball player at the university. And then there was down the way, about a half a mile away, was the Baker family. The son in that family who was our age, we called him Willy Mu'umu'u because when Willy [William] Baker was about maybe twelve or fourteen years old, he was shot in a hunting accident. He was shot in the arm and his arm was amputated, so he was one armed. He went to McKinley and then the university and he was a big time football player, unbelievable with one arm (chuckles). There was another family, a Jones family. These were all Hawaiians. Oh, [Adelaide] "Frenchy" DeSoto, I discovered, is a probably second generation from somebody in the neighborhood who—Hawaiian—Kepano who was the, let's see, the neighborhood *kahuna* (chuckles). And then there was another Baker family. And the telephone company had its buildings there in this vicinity. My father was the only *haole* in the neighborhood for a long time then somebody moved into the telephone company (cottage) and so we had (another) *haole* there and that was the Adams family. Now you read about Marie McDonald, the *lei* maker that published the book [*Ka Lei*], that's her family. They were there before, when she was about a youngster they moved to Moloka'i, so she tells more about living on Moloka'i than in Waipahu, but that's where they were from. That's all. (Mrs. Adams was pure Hawaiian; he was *haole.*)

There was another rice mill practically over the hill (from our homestead) and every harvest—see, my father arranged, when he worked with the railroad, arranged for the pickup of the rice that was bagged, and the train would stop. They didn't have to truck it to the station, the train went to where the rice mill was. We were always invited to the harvest dinners and oh, that was the most gorgeous (chuckles) thing. I still remember it very well. My taste in Chinese food runs to peasant food because we ate a lot with the rice mill people, so I like salt eggs and salt fish and salt cabbage. (Chuckles) well, that's about all I know. The whole world was rice. Anywhere you looked there was rice. And then on the *mauka* of us was sugar.

HY: Let me ask you about what as a child, what kind of chores or work you may have had to do for your family, if you remember.

HL: I can't remember except that, somebody gave us, some family gave my mother a set of *The Book of Knowledge*. I don't know how many volumes there were, and I think that over the years I read every word in every volume (chuckles). We played—my mother played with us a lot. We played baseball in the front yard. My mother was an almost champion tennis player. There was another woman, a young Japanese woman, who was the champion of the island then, but my mother was a very good athlete.

HY: I'm wondering if you as a child, if you learned any of the Hawaiian language.

HL: Now my mother's generation was brought up that everything was evil about Hawaiians, and you had to forget your Hawaiian. A lot of that was transferred to the next generation, to my generation. Although we were in a Hawaiian-speaking community, this whole rural area, and I should've learned a lot how to speak—I have a very good vocabulary but I don't know how to make sentences. When I read something I can understand what it's about, but I can't make sentences. I've taken (classes)—I can do a few little things.

HY: Do you remember her conversing in Hawaiian with her neighbors?

HL: My mother?

HY: Yeah.

HL: She didn't speak Hawaiian.

HY: She didn't?

HL: No. My mother had a very (strong feeling about being Hawaiian). She never spoke very much about her mother. Her mother died about 1912, I guess it was, and she never spoke very much about her mother because her father didn't want his daughters—he had three daughters—he didn't want them brought up Hawaiian style by their mother and that's why they were put in the priory. So, she never learned to speak Hawaiian, but she had this very, although she didn't say so, she had this very, very, sympathetic feeling for her Hawaiian relatives and we knew them all. She went and hunted (them) out, got them all together, so we knew them all.

HY: Well, let me ask you about food. What kinds of food did you grow up with? You mentioned that, of course at the celebrations a lot of rice.

HL: Well, we raised all our vegetables. We raised all the vegetables except watercress. We bought watercress—you know Sumida [family] watercress [Watercress of Hawai'i]—well they were there way, way, back. And we bought *poi*, you took a bag and you went to the shop and the men dipped up *poi* and filled you a bag with it. It didn't cost very much, about twenty-five cents, and we bought sugar and rice and crackers. There was a company called the Pearl City Fruit Company way up *mauka* were Mililani is now, someplace in there, and they delivered. They made butter. We bought from them butter, buttermilk, milk. It was all delivered. We had a icebox. We didn't have electricity for a long time and so I think it was the Sumida's that sold ice. They bought big chunks of ice and put it in the icebox. We drank (bottled water)—oh, the Pearl City Fruit Company that brought our butter and milk, and butter was a big round ball like this, and they also brought demijohns of drinking water. See and we didn't have city water. We had, all of the homesteaders had, a ram, a pump, water pump down by a spring, and that pumped the

water. It was about a mile away and we had a tank and the water was pumped into the tank to be used.

HY: What about cooking facilities? Did you cook outside or did you cook indoors?

HL: No, no. We had kerosene stoves, we had kerosene lamps, this was before the electricity. We had kerosene stoves, kerosene lamps. We didn't ever have—some people had—gas lamps, but we didn't ever have them. That was one of our duties, to clean the chimneys. I don't know how often, but at least once a week we cleaned the chimneys of the lamps, you know you took them off. My father put water on the roof. So you know now you have the solar thing? That's what we had way back then. There were pipes (in a large shallow box) covered with (glass) and that's what gave us our water to bathe in.

HY: You mean he had water pipes on your roof that was heated solarly?

HL: Just like the solar bit today, I mean, similar. I don't know how much alike. The first one that bathed had lots of hot water, after that you'd fight to get some. Now that was way back in the 1920s. We called it "water on the roof."

HY: Very resourceful.

HL: And we had guava trees, we had papaya trees and big, big papayas, as big as a coconut. That was before the days of the solo papaya that the university did. We had big papayas and we had grapes, and we grew corn and spinach and carrots and beets and anything you ever wanted. We had a chicken yard. It was quite a big one, and we raised chickens and ducks. My mother had turkeys that ran around the yard and chased you and pecked at you, and rabbits. And my father had a house where we had pigeons. And squabs were sort of everyday food to us. So it always surprises me when I see squabs that cost so much now. We had them, hundreds of them.

HY: Do you remember how they were prepared?

HL: My mother always just fried them and had gravy on them and they were wonderful. And you watched them. We would climb up in the house and look at all the nests and watch when the feathers were a certain size. [That] was when you picked them. And you ate them and then they were just tender and juicy and wonderful (chuckles). We had pets among the ducks and the chickens, certain ones that we had names. We also, like all farm families, when time came for them to be eaten, we had to cut the heads off. We cried and chopped their heads off. My mother wouldn't do that.

HY: So that was one of the chores that the kids had to do?

HL: That's what I remember distinctly doing. And then we had to pluck the feathers.

HY: Now were the rabbits for table meat as well?

HL: Yes, the rabbits.

HY: Now do you remember how that was prepared?

HL: Just like chicken, you know, fried and then put a little liquid on it and stew it up a little bit, and rabbits are just like—I never skinned a rabbit. My father had to skin the rabbits, but rabbits were just like chicken. During the war I had a little pen back here and I had rabbits. Just a couple, but when it came time to skin them I had to get my friend Mr. Hirota to come, an old man to come down and skin them because I couldn't do it.

HY: What about fish?

HL: Not so much fish. Crabs, crabs, hundreds of crabs down the way from us. There was a long pier that went out. We were on the shores of Pearl Harbor now, this is the west loch of Pearl Harbor. There was a long pier that went out, and you tied a piece of meat and a stone on the end of a string and you tied the strings all along the walkway. When you saw them pulling you had your net and you pulled up the thing and there's a crab hanging there and you whoop them up with a net, and we got them by the gunnysack. Beautiful crabs, white crabs, not the *'alamihi*, the black ones on the shore, no these were white crabs. They were all in the mud, all the way to Honouliuli. There was a place where you could walk in the water only about knee deep and you could scoop them up. You could see them and scoop them up with a net. But now the water is polluted, and so you can't eat them.

When we were at Pu'uloa, the shore of Pearl Harbor and I think it was where now they have the boats that take you over to the [USS] Arizona [Memorial], some place in there, we got oysters or clams—clams, clams it was. We took buckets and fished up clams. And there was another thing we ate that you don't hear much about now. There were big snails about this big (about the size of an unshelled walnut) in the taro patches. You gathered up the snails, you put fresh water on them and you let them stand. I don't know how long you let them stand. So they open up and they clean themselves and you change the water every once in a while, and maybe it was over night or maybe it was all day, and then you cooked them Chinese style. They were delicious and you picked them out of the . . . .

HY: The shell.

HL: You cooked them shell and all with *shōyu* and ginger and garlic and then you had to pick them out.

HY: This might be a good time to turn the tape over.

SIDE ONE

SIDE TWO

HY: Okay.

HL: Mr. Oliver Jones whose family lived quite a ways down, they were good friends of my family. He was a hunter and a fisherman. In fact, he taught all of us kids how to throw a net on the lawn. Put a rock or something on the lawn and we all had to learn how to throw a net, that was quite interesting, but he went fishing. So I knew all kinds of Hawaiian food then. I mean, there were the *wana* and we learned how to clean it without getting hurt. And they grew their own taro and made the *poi*. So we'd sit along the side of

the *poi* board, a man at each end pounding and when they had a particularly tough piece, rubbery tough, they would throw it to the side and all the kids would grab.

(Laughter)

HL: It was very interesting. I don't see the way people pound *poi* now, when they do demonstrations, isn't the way I remember them pounding *poi*. It was very rhythmic and sort of, well, it was—he put his hand in the water, and they pound the *poi* and (makes rhythmic slapping sound). Just very rhythmic. And he hunted; they had goats. Most of the goat meat they made, *pipi kaula*, like *pipi kaula*, dried goat meat. The small black crabs they ate raw. You slurped them up out of the shell, and there was a—I've forgotten the name of a kind of—a dish that was a fermented fish innards (*palu*). Smelled horrible and they used the liquid from that to flavor other things.

The very old people, there was another—this is not food, but it was very interesting to me that I did not see young people dancing the hula, only old people when they got drunk at the *lū'au*. The women would dance and they did naughty ones, had a double meaning, and they would sit there and make eyes and (laughs). It wasn't until, and I've forgotten what year it was, it was in the 1920s when a girl from Waipahu, Anita Travis and Winona Love, who later was dancing at the Royal Hawaiian [Hotel] graduated from a hula school, a hula class. They had a show. It was staged at the [Walter] Frear home, where Arcadia [Retirement Residence] is now and that's the first time I saw a hula by young people in a pretty hula thing. They just didn't—it wasn't allowed. My mother's generation wouldn't allow their children (to learn to dance the hula. At UH, I joined a group learning hula for the annual Lei Day pageant.)

HY: What did you think when you saw this?

HL: Oh, I thought it was great. It was at night, this whole program was at night and it's all with torches around. It was beautiful, absolutely beautiful.

HY: Well, [I want to] ask you about, you know, you grew all these vegetables and fruits, was this simply for your own use or did you, were there any . . .

HL: Oh, sometimes we gave them away if there were too many at one harvest. We gave them to other people, but remember everybody around there had land and they were growing their vegetables.

HY: Maybe you can talk about is what you remember from Saint Andrew's Priory. Your early school days.

HL: Well, my mother had been there for so many years and then after she graduated from high school, she went to [Territorial] Normal [and Training] School. That's where the teachers were trained in those days. She went back and taught at the priory, for the real little kids. She was a very good teacher when my children were real little. She knew how to handle them, setting the table and counting the plates, forks and spoons, things like that. She knew all the little songs about the toes and fingers. (Laughs) So anyway, she was there for so long and the people that she grew up with there were our godparents. The bishop of Honolulu, Bishop [Henry Bond] Restarick was my godfather. Miss [Abby] Marsh was the principal of Saint Andrew's Priory for girls and she was my godmother and one of the teachers a Mrs. Blue was the other godmother. My sister, let's see, there

were two English sisters that had come here way, way back and they had actually brought up my mother or she had been brought up under their tutelage. And there were Sister Beatrice and Sister Albertina and one of them was a godmother for me and one of them was for my sister, and I don't remember who her godfather was, but mine was the bishop because I have the baptismal (record). It was a boarding school; we boarded in the first grade—didn't like it. So after that we were day scholars. There were big dormitories for the little kids. This is John [Lind, JL, HL's husband].

JL: Excuse me.

HY: Hi, I'm Holly.

JL: How do you do, Holly. Nice meeting you.

HY: Nice to meet you.

JL: Excuse me. See you later.

HL: I don't remember much else about it, except we used to play a game. There was a big high board fence all around in back and the backyard, you know, that was next to Washington Place. And when Queen Lili'uokalani was having problems with the Provisional Government she would escape and come through. They took out a couple of boards and she would come through. She was sheltered at the priory. We used to play a game when I was little about going back and forth through this [fence]. So, it was kind of interesting. My mother was only about, let's see, about five years old or something. She remembered the queen, but not too well. She remembered Princess Ka'iulani because it was somebody she could relate to, you know, a young person and very pretty. So, I don't remember much about the priory, 'cause after we moved to Hale'iwa, after my father went to Hale'iwa, I went out there and lived with him and I left the priory. It was kind of interesting, it was about fifth grade, I think, and my teacher was Ruth Day. She became—later when I was at the university I found her—she had married Dr. [Louis A.] Henke.

HY: Oh.

HL: I think it was—was it her sister? Let's see, my first grade teacher married a Day and I think it was her family. There were all kinds of connections.

HY: What about favorite subjects in school? Were there certain subjects that you were more attracted to?

HL: Not particularly. I really don't remember about the classes or anything.

HY: Well, maybe you can talk about when you moved to Hale'iwa then with your father. Was that a difficult thing to have your family kind of split like that?

HL: Not particularly, I don't know, I think I was always brought up to accept, whatever it was you accepted. I never ever rebelled against anything. If I didn't like something or if it didn't appeal to me, I just didn't voice it. Nobody ever told me that I had the right to protest anything. When I was a middle-aged woman it was all surprising how many protests there were. I mean, you were protesting government, you're protesting religion and all kinds of other things and I grew up just accepting what was there.

HY: Well, let me ask you who was the disciplinarian in your family?

HL: I don't know. I don't think we ever really needed much discipline.

(Laughter)

HY: You were a [good] girl.

HL: And then when we got to the teenage state we were in boarding school, so that is the worst time, the teenage era, and we were in boarding school.

HY: Do you remember how it was decided that you would go to Kamehameha?

HL: Well, my father no longer worked for the railroad, so it meant you would have the expense of traveling on the railroad. It was a good deal. We had very good friends, the Bayless family and Mrs. Bayless had graduated from Kamehameha and it was she who spoke for us, sponsored us. So, we went there. I don't think there was much of a problem. I mean, today they have hundreds of applicants for one position, but in those days I don't think they had that many.

HY: But before that you spent a couple years at school, Waialua side.

HL: Uh huh [Yes]. When we were graduating from high school and I was thinking of going to work for some kind of a job that appealed to me, my father said we were going to school until we grew up. So, that's what happened. (He sent us to UH [University of Hawai'i].)

HY: (Laughs) Well, tell me about your, about Hale'iwa, what you remember from being there with your father.

HL: I really don't remember that much about it. You know there's a singer now, Amy [Hānaiali'i] Gilliom. Anyway, she looks *haole*, but she sings Hawaiian songs and very popular now and her brother has broken into the music thing and she is the granddaughter of Jennie Woodd. And Jennie Woodd was a hula dancer and all kinds of other things and went away to Hollywood and was quite successful in her own way. In Hale'iwa she was my best friend when we were little kids. I remember when my mother used to come out on weekends, and I better not say this. She would pick the *'uku*'s out of Jennie's hair.

(Laughter)

HL: She taught us to sing and dance a couple of old songs, I still remember the songs that she taught us. But I don't remember much else. The Cleghorn family lived there. Tommy Cleghorn sat behind me and poked me with pencils in the back. (We met again at UH.)

HY: Your mother being a schoolteacher, I'm wondering if being a good student was important in your family then. Was that something that was emphasized?

HL: You know I don't remember anybody ever preaching to us, directing us outright. Everything was very subtle. My brother—Oh, Hilo Hattie [formerly Clara Inter] was a teacher at Waipahu School. She was somebody else then (Clara Baxter). She had about four husbands, and she was my brother's teacher when he was little. I don't know—I know that when we went to the university I realized that there weren't many people with

a college education, considering the entire population. There weren't that many, and it wasn't until much later that I really appreciated that I was sent there.

HY: Well, you mentioned earlier that your brother actually ended up going to 'Iolani [School].

HL: Yes, he went to 'Iolani.

HY: Do you know why the girls were sent to Kamehameha and he went to 'Iolani?

HL: The priory was—I don't know what year they stopped having boarders, made it a day school, completely day school. It was a lot more expensive than Kamehameha. My brother, well I don't know why he didn't go to Kamehameha. Anyway, he went to 'Iolani.

HY: What type of dwelling were you at when you lived in Hale'iwa then with your father?

HL: Oh, he worked for the telephone company and they had a cottage. One room was where the operators were, and the switchboard, and we lived in the rest of it. Had a little living room, a kitchen, and a bedroom. I don't remember anything else about it.

HY: Well, maybe we can talk about your Kamehameha [Schools] days. Remember the last time I saw you, you said, of course those days they weren't interested in teaching anything culturally Hawaiian.

HL: I don't know if anybody taught Hawaiian history or language or anything. It wasn't until my senior year that we had Mr. [John] Wise, who was a teacher of Hawaiian language [and taught Hawaiian at UH as well]. [He] came I don't know how often, once a week or once a month, and he gave us an insight into Hawaiian culture, more culture than history. But for most of the time we couldn't speak Hawaiian, we weren't allowed to. I have friends whose mother went to Mauna'olu Seminary, the one on Maui, and they were punished if they spoke Hawaiian. It was a school for Hawaiian girls, they were punished. So this was the missionary thing of just beating the Hawaiian out of you, and so I grew up then, during my teen years with no real love for the culture. I guess that was my acceptance of how things were. It wasn't until—and even at the university, I sure had the same kind of feeling although I did take a class from [Felix] Keesing in anthropology, I think it was called, of the Pacific area. I did take some other things that bordered on culture, but there wasn't very much. I took Chinese, history of Chinese things. They had a lot of history of Asiatic things, but not of Hawaiian.

HY: What was it like adjusting to boarding then? You're without your family, was that an adjustment for you?

HL: When I was six years old, I went to the priory and started as a boarder. I didn't like it. I remember that I didn't like peas and every Sunday they had the biggest meal. It was in the middle of the day and they had peas on the plate. I remember sitting there, somebody with a monitor sitting there with me until I ate those peas and I refused to eat the peas and so it was all afternoon (laughs).

HY: I have a pea story I'll tell you later.

HL: Oh yeah?

HY: So when you were at Kamehameha then and you started boarding, did you feel any of that same kind of homesickness?

HL: (I was not homesick at the priory. I objected to the closely controlled, supervised routine.) No, no. We spent a lot of time in other places, like we had friends and they would come and stay with us and we would go and stay with them different times of the year. We weren't really tightly bound to living this one thing, we just adjusted. This carried on into my later years when I was in high school, for instance, I went two summers to Maui and stayed with friends. These are family friends. I went one year to, I guess it was 1926, to Hawai'i, and so, it didn't bother me. It was kind of exciting, interesting.

HY: Do you remember, were there teachers there that were influential on you or that you remember?

HL: They were all old, fuddy-duddy people. It was a whole group of old-fashioned, fuddy-duddy, old, *haole* women. There were two part Hawaiians. Miss Bell, who had charge of the dining room, her name was Daisy Bell, and Mrs. [Dora] Pahu, who had charge of the laundry. But the actual teaching staff, they were all fuddy-duddy kinds. Even at that stage when I was twelve years old, they were fuddy-duddy to me. We had housemothers in the building. We were down on the King Street campus; we never went to the upper campus. Now there's a housing development in there. It was a very large acreage, and we had—I think there were two housemothers. The building was sort of separated, one housemother took care of one end and the other housemother took care of the other end. They had a lot of fuddy-duddy kind of things. When we went out Saturdays—we were free on Saturdays—we had to go and be inspected before we went out to see that our slips didn't show, to see that we had stockings or socks on, and we had to learn a verse from the bible and recite it to the housemother.

HY: Do you remember who your housemother was?

HL: Frances Lemmon was my housemother for one time, and another time it was Miss [Mary] Stimson. Miss Lemmon had an award, a graduation award that she funded and it was given to the person who had, the graduating senior who had, the highest scholastic average for the four years, ninth to the twelfth. And I got that when we graduated. They also [awarded] every quarter or every semester a pin, you had a gold pin for the highest level and a silver pin for the next level. I got a silver pin a couple of times, but for the silver pin your—what do you call it? Your deportment, or whatever it was, was included and there were lots of times when I did some practical joke things that got scolded for.

HY: Like what?

HL: And I didn't get an A for deportment (laughs), so I didn't get the silver pin then. But for the Lemmon medal, that was not included it was only scholastic average. Miss Lemmon, I went to see her a number of times. There used to be the King's Daughters Home. It was Episcopal Church, I think. It was where on Wai'alae Avenue, where that Times is way down by Fifth Avenue. That whole thing was a big, big yard and a building. It was a retirement thing for women. She lived there after she left Kamehameha.

HY: You know, I always hear stories about the dining room, instructions in the dining room for students that went to school at Kamehameha, maybe you could talk about that. There is a whole sort of ritual they taught you, setting the table and the proper way and all that.

HL: Oh yeah, yeah. See, everybody had a job. Every so often, I'm not sure how often, you changed jobs. Maybe you had to dust the banisters for the next few months or maybe you cleaned toilets or maybe you waited on tables or you set tables. Most of the jobs that I remember so well were in the dining room, and it was always setting the table properly, and then waiting on the table. The food was—well, there was a lot of *poi* and there was a lot of stew kind of things, I don't remember much else about it. There was nothing spectacular about the food and I don't think we ever had a fresh vegetable salad.

HY: What about activities other than academics? Were you involved in any other . . .

HL: Well, there was a big, big, acreage. We had tennis courts, we played soccer, we played field hockey. Baseball wasn't that popular, it seemed to me. Those who could skate, skated on the sidewalks all around the building. I never could skate (chuckles). And then we had in the back, great big area, nothing but clotheslines. The basement of the building was where we washed; we washed our own clothes on a washboard. No such thing as a washing machine, and then you carried them outside and hung them on the line. There was a man who used to come—there was a chain-linked fence and there was a man who used to come out there on the other side of the fence and expose himself (laughs), quite regularly. We did tumbling, we had afternoon sort of classes. If you wanted to do that you did that. And we had—who was the great dancer in New York? The modern dance person, we had a woman. (She was a Mrs. Van Cleve.)

HY: Oh, [Isadora] Duncan?

HL: She had been a pupil of Duncan school and she came and taught us. I think anybody who wanted to. We took modern dance. You could take, for a fee you could take, piano lessons or any kind of violin, or anything to play in the orchestra. There were pianos in different places in the building, up in the attic and down in the room where the people who took piano lessons practiced. What else did we do? Once a year on the Arbor Day—this is something that really stands out in my mind—once a year on Arbor Day we all went up to where the upper campus is now. It was just bushes then, and we went by classes and it was the only time we were allowed off the campus without a chaperone for every person. We each took a can of plants, one can, one plant in each can. We had a can in each hand and we hiked way up on top and in the back and we planted. They had it all mapped out—we'll say the tenth grade's gonna plant oranges here and the seventh grade's gonna plant something else here. I remember we planted oranges one year. While we were up there planting and everything, the boys from the—there was a farm where that school is, Kapālama School is now, that was a farm, the school farm. And the boys brought the mules up, led the mules up and the mules carried *laulau* and *poi* and we all sat around in the bushes and had our lunch. And then we'd straggle back as best we could to the campus, and it was an all-day affair. It was great. It was one of the big standouts. Another big standout was at least once a year they chartered streetcars and we went to Waikīkī, to the public baths at Waikīkī, and went swimming. That was another time when we weren't just herded around, we could go free.

HY: Was that an activity that included the boys too, or was it just the girls?

HL: The Arbor Day included the boys too, but I don't remember boys at the beach thing. I don't remember that. And every Saturday night the girls danced, you know ballroom dancing in one of the assembly rooms or something. There were functions at the boys' school and they would invite girls and they'd send a list down, who was inviting who. (Chuckles) When the night came, they came down and escorted you over to the boys' school. But it was then called the Kamehameha School for Girls and the Kamehameha School for Boys. Now it's just Kamehameha Schools.

HY: What about, I didn't ask you about what kind of jobs you may or may not have had while you were growing up. I know all the students had to do chores and whatnot at school, but . . .

HL: Well, all I know is I never had to clean the toilets. I never had to, or to clean the showers. Most of the things that I did, seemed to me, were tidying up. There were rooms downstairs where there were long tables and newspapers and magazines and things. The daily paper was always there, and I did some tidying up of that area and most of the things I remember the best were in the dining room.

HY: What about any kind of work you may have done outside of school? I know a lot of people my generation worked in the cannery, and older. Did you do anything?

HL: No, no, I didn't. Something else I just thought of, it slipped my mind. (Pause)

HY: Who were some of the classmates you had that you were close to?

HL: Well, there were the Whittington girls and they were from Ka'ū. My sister was one year ahead of me, Ellen was in her class and Betty [Elizabeth] was my class. When we went to the university, they went too, so we grew up knowing them quite well. The first year they came to school, I guess they were about eighth, ninth grade, they didn't go home to Ka'ū for short vacations. Like Thanksgiving vacation's one week, Easter vacation's one week, so my mother invited them to stay with us. My mother invited them the first year, then somebody else invited them another year. So in the summertime they invited the girls who had hosted them to go to Ka'ū. So I went to Ka'ū one year and stayed with the Whittingtons. And was it Wai'ōhinu? Then there were the Bradley girls, two Bradleys. May Bradley was in my sister's class and Martha was older. Betty Whittington, the one who was my good friend in my class is the wife of Wright Bowman, the canoe maker. That's who Betty is. May Bradley married [Thomas K.] "Lofty" Cook, who was the mayor of Hilo back about 1960 or thereabouts and I spent a summer over there with them in Hilo in 1937. See who else was there? I guess they were the friends the longest of all the different people. Well, there's Frances Townsend, she is a Mrs. (William) Lucas, she's still living (in Waimanālo). There's Janet Hopkins and she lives in San Diego, [California] and she comes back about every year, thereabouts. There's a Tamar Mookini, I see her every year when she comes back, she lives in Anaheim, [California]. She married one of the Tavares, Freddy Tavares, the musicians that were with Harry Owens. There were two brothers there so when Harry Owens left here and went to San Francisco that's when the Tavares went along. He died about eight or nine years ago and she comes back every year. I guess those are about all the real close friends that I had. And a lot of them, the friends have passed away.

HY: Well we're almost at the end of this tape. Maybe we can continue next time?

HL: Okay.

HY: We'll start with UH [University of Hawai'i].

HL: Okay.

END OF INTERVIEW